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WEEK BY WEEK

The Paris Conference

It is now difficult, through the necessarily short reports, to know what the Paris Conference is all about. It is not about German unity, or about Berlin, or even, apparently, about economic co-operation between the Soviet and the Western Zones of Germany. The futility and weariness of the meetings seem to have been summed up by M. Schumann when he suggested, as the result of an interjection by Mr. Vishinsky, that the whole flea question should be submitted to the deputies. The solemn way apparently of registering every disagreement, upon nearly every possible point, is to submit the disagreement to the deputies; there it is conveniently lost. Stalin once said that the minds of the British statesmen were a mystery to him. It is probable that the minds of Russian statesmen are a mystery to the West. Therein perhaps lies the real division emphasised at Paris. Both sides cannot even begin to understand one another; the convolutions of the minds of the others are shrouded in darkness. Circumstances, some time ago perhaps, suggested the possibility of a conference between East and West. The Conference has taken place, and the opposing minds do not merge on any question. It is probable, as it has been remarked, that history is taking no notice now of what goes on at these remarkable meetings between East and West; history is creating its own conditions for the future. There is one point worth recording about the Paris meetings. The desperate suspicion and bad feeling that characterised other meetings have been absent. The foreign ministers, apparently, have smiled at one another above the barrier of their incomprehensions. That perhaps is a gain.

Political Theory and Fact

It must be remembered that outside the various ideologies and political and spiritual conflicts there is a massive force operating in the world that is often forgotten. It is the terrible urge everywhere for abiding peace. The lesson of the atom bomb has been driven home, if not into the minds of the diplomats, then into the minds of the ordinary people. Through the clouds of propaganda the ordinary man is on watch as perhaps never before. That may be the reason why Dr. Evatt, the Australian Minister of Foreign Affairs, and Chairman of the U.N. General Assembly, can report that the United Nations is growing in strength. Sooner or later questions of peace and war have to be debated before the United Nations, and in spite of all the power politics, there is a representative world opinion at the United Nations that cannot be ignored. The past ten years has not been without a lesson; it is that those people who make war perish by war, and perish ignominiously. The nemesis of the end of Hitler and Mussolini has perhaps chastened the spirits of the men of power; and the awful degradation that descended on Europe during the reigns of those barbarous nonentities has quickened the perception of the common people. The signing of the Atlantic Pact has filled a vacuum that tempted Russian power. It is extraordinary how political theory can be adjusted to obvious fact. It is not surprising that Russian ideology is adjusting itself to the fact that the West is not a helpless collection of bankrupt nations but a powerful highly organised force. It should be noted that this statesmanship, that is the statesmanship that has saved the West during the past six months, has come from America. It should be a helpful sign for the future.

Nationalisation and Ethics

The pains and travails of a nationalised industry have been attracting attention during the past few weeks. It must surely be a matter of amazement that human beings should expect a blue print plan, drawn up in offices in a few months, to work just as it is designed when applied to millions of people. The blue print of an aeroplane has to be tested out in practice over months and years of experiment, yet when it comes to human beings it is expected that Parliament can sanction a blue print and then all will be well afterwards. There is some strange mysticism about all this, the kind of mysticism that used to surround the absolute monarch. His word, because it was his word, was expected to have different results from any other. A nationalised industry like any other will be composed of human beings, and in spite of sermons addressed to them by their "accredited leaders", the human beings will have their own ideas about what is their due. A great deal has been said about the iniquity of wealth in modern society, very little has been said about the iniquity of power. Because wealth until modern times has always been the cover of power, power has been confused with the cover, and the real evil of man's inhumanity to man has been ignored. There are other ways to power in modern society than through wealth. Thousands of men today can taste power without having much wealth. The strike leader can often be a disinterested man, but at the same time he can be a man who enjoys the exercise of ambition and the fulfilment of the passion of power. It may very well be that in the future ethics will have as much to say about power as they had in the past about wealth.

The Standards of the Time

One supreme fact remains about any social system. The system that is better than any other is that which produces men above the average in moral outlook. It has been said that a society is to be judged not by the usually decent people in it, but by its saints. No saints, then no high form of society. Let the tokens of power be moved about from hand to hand; let this or that group be powerful; but if men are not produced who urge beyond the general level of conduct, then the consequent society will be a low one. Modern civilisations have to produce men with a passionate interest in morality for its own sake. That is not easy to do, as the standard of any popular newspaper will confirm. The man who is regarded as important is the man in the "news"; that is a standard of value that is a painful temptation. The saints are not usually written about.

WHY WE ARE WHAT WE ARE

6—"THE PERFECT JUSTICE OF THE ALMIGHTY"

By R. H. Mottram

So I come to the end of this trifling-historic exposition of how we look today to a layman. For in running through the long story of my particular old Meeting House, I have now come to the twentieth century. From A.D 1900 all the seven ministers who have stood in the pulpit of the old Octagon are living, all active and even eminent in the affairs of the Assembly in their various ways. I must spare their blushes.

But without particularising I can trace out the wanderings of the denominational stream of events down which they have had to guide our already ancient sacred ship. And once again, there is nothing peculiar about our local congregational history. What we have experienced has been experienced with little variation of any importance by two-thirds of the congregations on the Assembly Roll. It can be summed up in two phases. Up to about 1910 it looked as if all that vague upsurge of the first decade of the twentieth century which found its theological expression in what was called the New Theology, was going to justify us. When it declined, it did not unseat us from our positions as the leaders of what was then believed to be Progress, an inevitable process, almost Darwinian in its infallibility.

Fond hopes! Need we be ashamed of them? I for one am not. When, in that now hackneyed but final phase of 1914: "All over Europe the lamps are going out", it became apparent that much more than mere militarism was involved, our old congregation, like others, did what it could. Our hall and schools were used for wartime activities, our young people went into the services, including our minister. Our old people did what others of their age and condition did. We put up our panel, with its very creditable list of names of serving members, some of them marked with a cross to show that their bearers would not return to be demobilised. Considering that, next to the Quakers, we are, of all religious bodies the least bemused by military glory, I think we did what was seemly, without over stretching any of our few and elastic principles. But we did something more. Every Armistice Sunday we used to gather our ex-Servicemen, with their bits of ribbon, to conduct the service, as if something definite and irrefutable had been achieved on the 11th November, 1918. I now think that we of all people should have known better. We ought to have been aware that these milestones along the path that leads, we like to hope, to perfection, or what used to be called Thy Kingdom Come, are the flimsiest and most artificial of boundaries. We ought to have known that human existence does not proceed by jerks, each leaving the last behind forever. Its motion is much more like that of our earth, passing a given point again and again at a slightly different position of its orbit. The winter season of bleak reaction was creeping back. Indeed it is wonderful that the physical violence, political oppression, and theological medievalism of the nineteen-forties have left us still standing, not more numerous, but far more united than we ever were and quite as noticeable in the affairs of our city.

But away complacency! *That* is not the most important point. Let us rather rejoice over the outstanding fact that during the half century in which people have gone less and less to any religious services, ours or others, the average citizen has become an infinitely better person.

In this parodoxical double process, we may claim a share. We of all people know that religion is not the same as religious observance. And we of all people have always said that not the prayers that are recited, but the life that is lived, brings human creatures into touch with God. So when the kindly, eminent and scholarly say to me, as one did lately: "What a pity you're not orthodox!" I was able to smile. For what has orthodoxy to offer me? Beautiful and historic places of worship and orders of service? I've got that. Large numbers of fellow-worshippers? No one has got that! A cheap ticket for Heaven, meaning some sort of endless perpetuation of R.H.M.? God forbid, I hope the next stage will see that chap almost unrecognisable! The only thing the orthodox can say to me that moves me at all is when, with horror in their looks (and apparently panic in their hearts) they hint that I am not respectful to, or grateful to, or in some way lacking in my attitude towards Jesus Christ. Then I do get cross and feel inclined to ask them who it was who murdered him. For I have never been very hard on Pilate, who at the worst, seems to me merely a bothered official. The villains of the crucifixion are plainly the Orthodox clerics of that day and place.

But of course, I don't say it. They are such nice people, and would be so hurt. Ah! They order these matters better in France . . . or at least, differently. Never shall I forget how, fifty years ago, as a young student at Lausanne, I used to take a shocking French comic paper called *Le Rire*, enlivened, at that time, by a caracaturist called Caran d'Arche (blush yourself if you want to). In the midst of the pot-house jokes, and everlasting double entendre, Caran d'Arche suddenly embarked on a series of Religious Cartoons. You can't do that in an English comic paper, but in France . . .! One of them I remember showed the late Kaiser making his entry into Jerusalem on an ass, with people strewing flowers and the band of the Imperial Guards playing the march from *The Meistersingers*. But the one I am thinking of now was audaciously labelled "His Second Coming" and showed the railway station of a French town, the crowd railed off by barriers and the local notables, Maire, Commandant of Gendarmerie, etc. waiting importantly with wreaths and an address of welcome in the first class waiting room, while, far down the train, Christ gets out of the sheep truck, in company with the most deplorable characters! French, bitter, astringent! Yes. And sometimes when in official capacity I attend orthodox services, I remember it, and snigger.

Such we are. I don't know if I have suggested why? Have we a future? I don't know. We mustn't know! The only answer we dare make is: "Yes if we make one!" Have we a past? Yes, that is just the danger, we must be sure it is a living past and not an archæological specimen. Have we played our part? Yes, but being what we are, we have never finished. There is no Armistice for us. Poetic justice (a shocking self-indulgence) surely demands that we get some recognition for what we have been and are? No. We don't do it for recognition. We do it because "God helping, we can do no other" . . . or if you like, because we are what we are.

ADVENTUROUS AMERICA

By George E. O'Dell

In a recent essay concerning National Character Mr. Hamilton Fyfe argues that every sort of person is to be found in a nation. National traits change under the impact of changing circumstances; and, besides, most peoples are of mixed origin. In particular he instances the United States. How could the typical American have an ingrained variety of character, when the majority of the American people have come together quite recently in human history, and from the ends of the earth?

But no one could live long and travel widely in America without not only discerning certain more or less distinctive characteristics, but also recognising that one at least of these is built into the American body and soul precisely because this people has been gathered together from afar! The typical American is an adventurous person; adventurousness has peopled this land, decade after decade, from Cavalier and Puritan days to our own time. If individuals—as will hardly be disputed—have diverse innate tendencies, these being presumably passed on by inheritance, then the born American is as liable as his forebears to have a dash of the frontier spirit, even though the frontier line no longer exists. The multitude of poor folk, peasants and artisans, who have crossed from Europe to face "the hazard of new fortunes" have included mainly those who most readily took a chance; more timid characters stayed behind.

Now, it may be that, politically, Americans have been in general conservative, content with a hidebound Constitution, disposed to let other nations first experiment in large social changes and prove the worth of these before adopting such new ways at home. But this is itself part of the individualism which adventurousness fosters. Even the equalitarian

spirit, so prevalent in America, has the same root: every man wants a theoretically equal chance to "make good", although the real interest is in achieving a creditable inequality—who that started among educational equals at twenty-one, inhibited by hereditary class distinctions, will have outdistanced his competitors by middle-age? Not that the equalitarian spirit is merely this; it enters into common intercourse, and helps towards a friendliness, a generosity, and a self-respecting modesty, which are among the many engaging qualities of the American man.

Adventure is the key to the intense interest in America concerning education—for one's children. Even the immigrant who may never rise socially or hope to do so, sees his children as vicariously carrying forward his own personality to a higher social plane. I have often told how, in my first September in Chicago, spent in a neighbourhood-house in one of the city's worst areas, I watched the young sons and daughters of recent immigrants living locally in drab and derelict shack homes, go to school with well-patched clothes, soap-shined faces, and carefully trimmed hair, and all the little girls wearing clean white stockings! What a contrast to the children of that period's London, Glasgow or Dublin slums! Future U.S. citizens—their poor parents had heard in Europe of the American child's chance, the great schools, the golden opportunities. It helped move them to make the great decision to come. The schools may in truth be neither better nor worse than those at home, and the opportunities in life may be unequal and bitterly competitive, but the chance, the chance! If the American—according to our English standards—spoils his children, and they too often grow up rude and contemptuous towards their parents, yet as adults, by their immense energy, inventiveness, initiative, at least in material respects they justify the parental hopes.

Perhaps it is in the fields of philosophy and religion in America that the manifestations of the pioneer spirit can interest readers of THE INQUIRER most. What could be more characteristic than the pragmatism of William James and the Christian Science of Mary Baker Eddy? Both are in great part products of venturesome democratic individualism. James opens the door to a bold experimentalism; Mrs. Eddy throws out of the window the whole pain-ethics (especially preached to women throughout historic time) and incidentally essays to lift all of her sex to the same spiritual level with men. Both carry a bold step forward that revolt against Puritan belief in human vileness, the evil of joy, and the necessity of miraculous salvation, which the nation's greatest poets and prophets, largely Unitarian, and austere in a new way, expressed in such challenging terms. The experience of adaptation to a trying climate, of displacing the aborigines, winning the wilderness, building in haste a new civilisation, had in a few generations given men a new sense of the worth of life, a new zest in labour, a new respect for human nature, a new reverent feeling in the more religious for the cosmic forces however conceived, that contribute to man's welfare in this present world. A passionate awareness of what Carlyle had called the Eternal now possessed them. "Trust no future, howe'er pleasant. . . . Act, act in the living present!" cried Longfellow. "The present, the present is all thou hast for thy sure possession. . . . Hold it fast till it give its blessing!" preached Whittier; irrespective of their belief in an after-death existence. Emerson urged men to face forward in a mood of immediacy, "obeying the Almighty Effort and advancing on Chaos and the Dark". And Whitman, the great equalitarian: "I paint none but myriads of heads, each with its nimbus of gold-coloured light". The zest of it all is thrilling. A land of farmers and craftsmen, of the disadvantaged of the Old World, often misfits, sometimes derelicts, they today through the inheritors of blood and brain, in mingled shrewdness and kindliness, turn to distressed nations and extend to them a helping hand. Business fear, generosity, even religious sense of duty—what a mixing of motives is here! But let us remember, with thanksgiving, that these benefactors are none other than ourselves, Europeans translated, inheriting and transforming pride and courage that have been and are ours also, and we can without shame take the held out hand.

A further word. The English Unitarian is often perplexed by new trends in our churches beyond the seas. But these trends also are phases of adventure, of the sort natural to America, and in accord with the nation's break, by reason of strenuous experience, with the Calvinism of early days. Approve of it or not, the ethical humanism which has enlisted the appreciation of so many congregational members and an increasing number of ministers, implies no mere secularity; it has the spirit of Emerson's "Divinity Address", and of the unselfconscious aspiration of a peasant-born people to get on its feet not only in terms of freedom but also spiritually, recognising the Highest to be intrinsic to the deepest nature of man.

SERMON OF THE MONTH

"THINE IS THE POWER"

By Basil H. Viney

(The Rev. Basil Viney is the minister of the Unitarian Church, Swansea. The following sermon was delivered at the closing proceedings of the Annual Meetings of the General Assembly held in Newcastle in May.)

WE UNITARIANS have always stressed the divine love. When we arose as a separate denomination the power of God was not questioned; it was not even argued about. It was simply—one might almost add thoughtlessly—taken for granted. Romanists, Calvinists, Lutherans and Socinians alike assumed it; all were equally sure of it; all of them really believed it.

It is true that they all said they believed likewise in the Divine Love. But all except the last named denied it in two-fold manner. They denied it with their dogma of everlasting hell for the unrepentant wicked, and even for good unbelievers. And they denied it again in their assumption that even the good or repentant believer would have been punished for ever had not Jesus offered to deflect the wrath or justice of God from them to himself. (The earlier doctrine, that it was the claims of the devil rather than the wrath of the Father from which he saved us, had long since been discarded.) With the Calvinists this denial of the Divine Love was three-fold, and even more emphatic; since, being a logical people, and assuming the unlimited divine omniscience, they were forced to the conclusion that the majority of their fellows were doomed to everlasting torture even before they were born—even, some of them added, from before the creation of the world!

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Now it was in this atmosphere of dogmatic sadism and practical persecution that modern Unitarianism was born. Romanists, Lutherans and Calvinists all in varying degrees asserted the omniscience and the omnipotence and denied the omnibenevolence; in practice (despite the similarity of their views) persecuting and torturing each other, and so crucifying their master again. Small wonder then that Socinus, Servetus, Franck and the rest of the early Unitarians were even more emphatic in their repudiation of immoral views of atonement and demonic distortions of the character of God than of irrational assertions of his tri-personality? It is to their lasting glory that in an un-Christlike and intolerant age they loudly proclaimed the Christlikeness of God. They said the one thing that most needed saying then. And so it was through the 18th and 19th centuries. Apart from the "freethinking" and agnostic minority the power was still unquestioned and the love denied. And still we Unitarians concentrated on the love—preached it ever more emphatically—felt quite confident that soon the world must listen, and that either the leaven of the later and more enlightened Unitarianism of Martineau and Parker must win over the traditional churches, or (more likely) that these churches would be deserted because of their reactionary dogmatism, and the masses resort in great zeal and joy to us. About the middle of the last century it was almost taken for granted by Unitarians that a century hence both Rome and Orthodox Protestantism would have lost grip, and that a simple theism would be coming into its own.

Why have these hopes been so falsified? Why must those earlier Unitarians be so bitterly disappointed if they look earthwards awhile? Why have the Unitarian churches, and even the broader traditional churches, lost their appeal? I suggest it is because the world (outside the churches) has lost all faith in the Divine Power, and therefore all interest in

the Divine Love. That is a point the early Unitarians never considered. They took it for granted that faith in the love, added to faith in the power, would win and save the world. But as the doctrine of the divine love won its way, the assumption of the divine power wilted; and faith in the love without the power is as helpless as faith in the power without the love is ruthless.

Therefore we must now stress the power. But first we must ask why faith therein has gone. There are two reasons. One is the silence of God in the presence of so much human evil and injustice. The other is the growth of man's awareness of his own power.

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That God is silent when man is cruel to man is, of course, no new thing. But when his power was unquestioned and his love implicitly denied, that gave rise to no uneasy doubts save perhaps here and there in the most sensitive minds, and then but half-consciously. But now his love is stressed, doubts about his power suddenly emerge into the light of full awareness, and are not easily answered. Especially in the present century, with its horrible and quite unexpected revival of deliberate persecution and torture, to say nothing of the extension of all the horrors of warfare to the children and the aged. It is all very well to say that God respects man's freewill; but are there no limits to its abuse when the wicked torture not merely the strong saints but the innocent simpletons?

Meanwhile, as God's power dwindles (in the sight of the average man) apparently to nothing, man's rises to enormous and terrifying stature. To harness steam and make it move trains at 30 miles an hour seemed marvellous and questionable enough in Ruskin's day; and Alfred Wallace waxed eloquently cynical when a "dreadnought" wasted £1,000,000 and prostituted the ingenuity of scientists. But now, when machines travel faster than the noise they make, when a single bomb blasts a whole city, when even interstellar travel is conceived as some day possible, we almost use the exclamation of the atheist poet:

"Glory to man in the highest, for man is the
Master of things"

until we realise with shame that man is not even the master of himself; he is mastered by things.

But what nonsense this brand of humanism is, quite apart from a man's spiritual immaturity. And what a light it throws on the neo-orthodox revival, with its stress on the power of God. We may deplore the popularity of Karl Barth, but if we are wise we shall learn something from him, too. More than Barth does we must preach the divine love of God; we must insist as much as ever we have done on the Christlikeness, the humanlikeness, of God and on the potential Godlikeness of humanity. But whilst proclaiming the essential similarity of the true human love and the divine, never must we forget (as sometimes we have done in the past, as the humanists are doing in America now) that once we pass from love to power we mark an impassable gulf between the human and the divine. Always the divine power is the servant of the divine love (that is what orthodoxy has so often forgotten —that is what the neo-orthodoxy of today insufficiently remembers). But especially today, if the divine love is to give the ordinary man the consolation and inspiration he needs so sorely, he must be assured that it has the divine power at its service.

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There was once a small boy who was afraid to go to sleep for fear he would never wake up again! A silly little fellow doubtless but are we grown people any less helpless than he? Are we not all of us momently dependent for our continued existence and awareness on some power or being other than and greater than ourselves?

That is the assurance the world wants today. The love of God (granted he is there at all) is no longer questioned: but his power is—and therefore his very existence is. But the ordinary man would give anything to feel that there is this potent friend the other side of nature: that he is stronger than the force of gravity or the atom bomb; that his love and his power are both greater than man's, and that through his strength man may yet triumph over death, and find a larger life beyond.

The small boy soon learned to go to sleep fearlessly. Unwittingly he trusted in God to bring him back to consciousness in the early hours of dawn! If only our trust in God were as strong—only this time a conscious trust, we should think no more of death than of sleep—taking for granted the splendid dawn beyond.

Surely we can make such trust our own, and in its strength go back to our home churches and districts and work in this temporal realm for the increasing manifestation of the eternal verities, yielding ourselves to God as glad and willing media of his goodwill; showing brotherliness in word, deed, and even in demeanour; striving ever to replace the sordid in our surroundings by the beautiful; endeavouring always to rise above all the barriers of tongue, sect, nation and party; and so discovering in our fellow man, whoever he may be, the brother in God.

Ours to do what we are able; and then, remembering that the power is with God, to leave the result to him. Perhaps after all it does not matter so much as we sometimes think whether the Kingdom of God is achieved on earth, so long as we strive for its achievement. It is part of my faith, I trust it is part of yours, that, whether we or our descendants ever see the universal human commonwealth on earth or not, it is most surely being built in the beyond; and that every great or humble worker who lived or died to bring it down to earth has helped to enrich it in the heavens. Then let us never harbour the least doubt about the ultimate victory of God, but place the uttermost trust in the Divine power. But let us also remember that only if we are faithful here shall we feel at home there!

CHURCH AND STATE

By H. W. Kemshall

IT WAS recently suggested by the Archbishop of York that the Church of England should be given complete freedom from any Parliamentary control. The Archbishop was not, however, suggesting that the Church be "disestablished"; what was in his mind apparently was that the Church of England should remain the "State Church" and yet at the same time be free to revise the Prayer Book and introduce forms of worship more in keeping with the avowed and unavowed beliefs of a large number, probably the majority, of Anglican clergy.

The Archbishop referred to the need for "modernising" the Prayer Book, but it should clearly be understood that the changes desired do not in any way tend towards what is generally known as "modernism" in liberal Christian circles. For many years recently the Church of England has become less and less traditionally "Protestant" and much nearer in its conceptions and forms of worship to the ancient and unchanging Church of Rome.

I myself, an ex-member of the Church of England am, like Mr. Chuter Ede, a "non-conformist" but unlike him would not welcome the disestablishment of the Church of England. With the Archbishop of York I believe that disestablishment would be interpreted in this country and the world over as a natural repudiation of religion. The practical effect of disestablishment would simply be to weaken an already weakened spiritually lethargic and mentally backward Church. Although an ardent non-conformist and Unitarian, I yet look to the Church of England as the State Established Church to give that natural lead in matters of religion which only the Church of England with its traditional hold upon the hearts and sentiments of the English people can give.

As such, however, the State Church should seek to interpret and propound the Christian message in theological terms acceptable to the modern scientifically educated mind any revision of the canons and creeds, whether made on the investigation of Parliament, or of the Church alone, should be in the direction of a more liberal and rational theology and towards a broader and more democratic conception of the nature of the Church. While I thus think that disestablishment would be a national tragedy, I yet cannot agree with the Archbishop's ingenious suggestion that the Church of England should be virtually disestablished and yet retain its position and privileges as the Established Church!

No doubt the fact that India and Eire are now outside the British Commonwealth of Nations but also by weird legal fictions and equivocation "inside" it, encourages some to think that the Church of England can be virtually disestablished and yet retain all the privileges of Establishment. Such fictions and equivocations, however, are spiritually unworthy, mentally incredible and politically impossible.

The answer to the Archbishop's problem then is not, I suggest, *less* Parliamentary control, but *more* of it, and by a Parliament, whether or not "Church members", yet spiritually sensitive and determined to retain our Protestant Christian traditions and practice.

ANOTHER LONDON CHURCH REOPENS

IT HAS been arranged to reopen the Ilford Unitarian Christian Church on Saturday afternoon, July 2, 1949. The church was badly blitzed in the early morning of March 12, 1943, when several German aeroplanes swooped down out of the sun at a terrific speed spreading death and destruction over the area in which the church is situated. One bomb dropped and exploded close to the church, splitting the roof, shattering the doors and windows; and the notice boards and fence were blown to smithereens. The 'plane, flying low, sprayed the front of the church with machine-gun bullets—the holes made have now been filled in. One bullet pierced a poplar tree, which has since withered up and died. On the opposite side of the road a trolley-bus had just drawn up; the passengers escaped unhurt but the driver was killed and the bus was set on fire with molten shells. In between the granite sets on the roadway where the bus was burnt out the lead can still be seen.

The first Sunday service, after the catastrophe, was held in the Friends Meeting House, when the congregation resolved to carry on. The Rev. R. K. Spedding, was the minister at that time. An SOS was sent out to some of the local churches, requesting accommodation, which met with a ready response. The High Road Baptist Church offered a room in the Baptist Institute, and the following Sunday the congregation moved in. It was little thought then that the congregation would be there for six long years. Happily adversity has welded them together and the continuity of the Sunday services has continued without a break. The church is now being supplied with a very able and excellent team of preachers both professional and lay. We recall often during the war hearing the dull thud of distant bombs and later the flying-bombs passing over and the explosions not far away and later still the explosions of the rockets, yet the services continued without interruption. *A.C.*

IT OCCURRED TO ME

By Muriel Hilton

THE minister in his address a few Sundays ago said he had come across an interesting observation by a writer who divided all those with whom he came into contact into plus and minus people. The plus people were those who added something into his life in cheerfulness, strength and encouragement; those who made him feel that life was a very fine thing with breadth, scope and plenty of opportunity for adventure. The minus people were those whose presence robbed him of his zest for living; those who made his self-confidence diminish and who left him with a sense of impoverishment, of feeling empty. The pessimists, the discontented and grumblers were amongst the minus people, and their very presence could cast a cold chill of depression and despondency. The cynic could also be counted in this category.

We were reminded that the Bible is full of examples of plus and minus people. There is a good description of plus men given by the prophet Isaiah. "They helped every one his neighbour, and every man said to his brother, Be of good courage." In the New Testament Jesus showed that love was the way to abundant living and those who tried to follow out the two great commandments inevitably became plus people.

It was a stimulating address and on reflection one could not help but feel thankful for all those who had enriched one's life; parents, teachers, ministers, friends, writers and the countless number of chance acquaintances who by the very nature of their being had added something to the quality and joy of living.

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It will not be long before the I.R.F.A. meets at Amsterdam and thinking of that great occasion recalls a holiday I spent in Holland two years ago visiting my Esperantist friend who is also a member of one of the liberal churches. Many unforgettable incidents come swiftly to mind: visiting the fishing villages on the borders of the Zuider Zee when it seemed that the pictures of nursery books came to life; sailing down the river Maas on a sunny day; the numerous visits to art galleries; hearing Professor Van Holk on Whit Monday morning and though not understanding a word feeling a strange sense of solidarity with others in the crowded hall. These occasions were very significant but there is another that is equally important. My friend's daughter had a birthday during the holiday and in the midst of the party that was given for her a young man came in unexpectedly. His exuberance was unbounded and life seemed to flow round him. He had been a father for exactly a fortnight and he just could not believe his good fortune. The food shortages were acute then, but my friend had an egg and insisted on him taking it home for his wife. There was also a piece of birthday cake which was wrapped up with much care and amidst much hilarious laughter. After his departure I remarked that that young man was about the most lively person I had ever met, and my friend agreeing that he was indeed unusual said, "He was a political prisoner during the war and he was condemned to death on six separate occasions. You can imagine how much he appreciates life now".

Memories of Holland will always be coloured by the exuberance of that young man who had been given a fresh lease of life, and the fun we had in sending an egg and a piece of cake to the new mother.

* * * * *

In *Cry, the Beloved Country*, by Alan Paton, published by Jonathan Cape, we have an epic story of contemporary South Africa which provides absorbing reading. Here is drama told with authenticity and sympathy with convincing insight into the mind and needs of the African.

Racial clashes, the devastating effect of city life on primitive peoples, the break up of tribal life through the failure of the land and other problems are told in a manner that immediately puts one into the mind of Kumulo a simple native pastor striving to help his people. Though the book is a magnificent plea for understanding and the opening of the ways of justice, it remains throughout an absorbing story of a man's search for his sister and son in the great city of Johannesburg. The search allows us to see and hear things which give a new light to situations too often neglected by those who determine the destiny of others. The novel as a social record is the plain and simple truth and there is a fascination in the style and presentation which belongs only to the master of story telling.

It is a great book for many reasons and one is not surprised to learn that it went into six editions in its first year of publication. It will undoubtedly go into many more.

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One is tempted to write at length about *Cry, the Beloved Country*, but as this is not possible here is a quotation that is an expression of the spirit of the central character Kumulo.

"There is only one thing that has power completely and that is love. Because when a man loves he seeks no power and therefore he has power. I see only one hope for our country, and that is when white men and black men desiring neither power nor money, but desiring only good for their country come together to work for it. I have one great fear in my heart, that one day when they are turned to loving they will find we are turned to hating."

Hindley.—The Women's League celebrated its 25th Anniversary on Wednesday, May 25. The supper was a sumptuous one, and at the high table the *pièce de résistance* was the magnificent birthday cake, baked and decorated by three members of the congregation who are professionals. Two of the oldest members of the League, Miss A. Hurst and Mrs. G. Platt, before cutting the cake recalled memories of the past. Miss F. Wolstenholme, the present Secretary, Mrs. Davidson, the President, and the Minister of the Church added their good wishes, and the Chapel Organist, Mr. J. Blundell, proposed the toast, "Continued Success to the League".

RUSSIA AND THE WEST

By G. Randall Jones, B.D.

THERE is much virtue in a question mark. *Nothing Left to Believe?* is the title of a stirring book by Sir Richard Acland, published by Longmans at 5s. (cloth, 8s. 6d.). It is the question mark at the end that makes the title so significant. The author faces the doubts and disappointments of our distracted age, and suggests that we are living in the gap or trough between the fading of the First Christian Era and the emergence of the Second. He claims that Christian Democracy possesses a power of constructive self-criticism and constructive challenge which may lead to constructive and dynamic change.

Why are people distracted, doubtful, despondent? Why do so many of them feel that there is nothing left to believe? Is it because they fear what may happen now that the scientists have learned how to split the atom? The harnessing of atomic energy is without doubt the most signficant achievement of modern science. What is likely to result from it is known vaguely, but only vaguely, by the masses. They would be well advised to read the Sir Halley Stewart Lectures for 1948, published by Allen & Unwin at 7s. 6d. under the title *The Atomic Age*. Six front-rank experts gave those lectures, and they deal with the consequences of Atomic Energy from various points of view—scientific, military, economic, social and political.

They do not always agree amongst themselves. For example, Lord Russell, who was one of the six lecturers, begins by pointing out that all people are now living under the shadow of fear. Somehow, this shadow must be lifted. How? By the establishment of a democratic world government brought about by voluntary agreement? Lord Russell sees no hope of that, within the time-limit imposed by the necessities of the case. So he pins his hopes to the idea of a world-wide hegemony of a single power, and indicates that in his view the U.S.A. must be the power to undertake the task. But Lionel Curtis, who was another of the lecturers, recoils from this idea. He agrees with Lord Russell in saying that the shadow of fear must be lifted, but he holds that the democratic road to world government is much more practicable than Lord Russell supposes.

It is probably true that the economic advantages of atomic energy, when applied to the arts and crafts of peace in any foreseeable future, are not nearly so great as many people have been led to believe. On this point another of the lecturers, R. F. Harrod, speaks with authority. It is also true that the difficulties of controlling the application of atomic energy for warlike purposes are enormous—perhaps insuperable. What then? Are we left without hope? By no means. There is broad agreement among the experts that whilst it would be very difficult to control the application of atomic energy *for warlike purposes*, it would be comparatively simple to control it if the control were extended to its application *for all purposes*, both warlike and industrial. When the suggestion is that the control should be limited to the warlike application, Russia blocks the way; if the control were extended to all applications, there is good reason to hope that Russia might agree. The point is that if you are using atomic energy for industrial purposes, its creation for warlike purposes could only be prevented by a very thorough-going and oppressive system of international control, to which Russia objects, but an altogether different and far milder system of inspection would suffice if *all* applications of atomic energy were controlled by international authority.

One of the great needs of the present age is a better understanding between Russia and the Western Powers. That brings us back to Sir Richard Acland's book, in which he makes a powerful contribution towards such a better understanding. He is no Communist; he is not even a fellow-traveller. He is a Christian Democrat. But, *because* he is a Christian Democrat, he seeks to understand the point of view of those who do not profess to be Christians and do not adhere to the forms of democracy, as democracy is understood in Western circles. What he writes, therefore, is calculated to promote mutual understanding between the peoples of Russia and the peoples of the Western Powers—and from mutual understanding comes mutual sympathy, mutual goodwill, and a better chance of entering into the fair heritage which the Atomic Age has made possible.

As Sir Richard Acland puts it: "God may have been concerned in raising up the Communist challenge so as to test and to purge some of the easy-going complacency and hypocrisy from present-day Christendom". As for the threat of atom bombs, Lionel Curtis, in *The Atomic Age*, declares: "If I were asked to suggest an instance of Providence, the instance I would give would be the release of atomic power at the present juncture of affairs. A shock no less is needed to open men's eyes to the danger of giving criminals power to destroy society, without first giving society the power to control them".

We are surrounded by great dangers; we are also surrounded by great opportunities. By God's help, we can escape the dangers and grasp the opportunities. Therefore, let us thank God that he has called us to live and to play our parts at this critical hour of human history.

I suggest that our greatest danger in this critical hour is not the possibility of a Third World War, in which atom bombs would be used with devastating effect. Our greatest danger is at once more simple and more devastating. This simple yet devastating thing is not a flesh-destroying bomb, but a soul-destroying idea—an idea which is gaining dominion over the minds of millions—the idea that, in view of the immensity of the problems with which we are confronted, there is nothing which we as individuals can do about it. We allow this idea to take possession of us; we conclude that there is nothing left to believe; we let things slide. "I couldn't care less"—so runs the popular reaction to the world-situation. This is the attitude of mind that leads to war. Can it be checked? Can we make people realise that, despite the immensity of present-day problems, there is something which each and every one of us can do about it?

What can we do? Sir Richard Acland, half-apologising for the simplicity of his language, replies: "We can be good". Just that! So simple, isn't it? Something that everyone can do.

Nearly 300 years ago a woman wrote to a friend: "I can truly say I never thought my house so blessed as when you were in it". The friend to whom that was written was a Quakeress, Margaret Fell by name. I have much enjoyed reading the story of her life, as told by Isabel Ross in a book published recently by Longmans at 21s. It is a scholarly work, the fruit of much painstaking research into the early history of the Quaker Movement. Margaret Fell has been called the Mother of Quakerism, and, after the death of her first husband, Judge Fell, she became the wife of George Fox. It seems a far cry from *The Atomic Age* to *The Life of Margaret Fell*, but the contrast is only on the surface. We have entered the Atomic Age, and there *is* something we can do about it. There *is* something left to believe. We can still believe in the supremacy of the spiritual values; we can still express those values in the lives we live. The spirit in which Margaret Fell lived—the spirit which made any house blessed when she was in it—that is the spirit in which we can live. That is what we can do, each and every one of us, to make the Atomic Age an age of great triumph rather than an age of great disaster.

REV. A. S. PEASTON, of Northgate-End Chapel, Halifax, has received a unanimous invitation to become minister of the Non-Subscribing Presbyterian Church at Dromore, County Down, Northern Ireland. He will terminate his ministry at the end of July.

PETITION

Not these, O Lord:—the withered root,
The scentless rose upon the tree,
Not arid wastes untouched by sun,
Or moveless shallows of the sea.

Not these, O Lord, but rising sap,
A leaping pulse within the blood,
A dawn wind blowing through the woods,
And April brimming in the bud;
O grant that life, insurgent, free
Well in my heart perpetually.

Muriel Hilton.

A NEW UNITARIAN CHURCH

REOPENING IN LONDON

By Arthur Peacock

IT WAS the family custom in my youth to visit the local park on Sunday afternoons. On our way we used to pass the Brixton Christian Unitarian Church. At that time I had little idea as to the meaning of Unitarianism. From my parents little enlightenment was forthcoming for one was a practising Catholic and the other a fainthearted Methodist.

Enlightenment came some years later when I got to know Alexander Leslie, a dear old man who had grown up in the faith, and who introduced me to the writings of Channing, Martineau and Emerson.

All this I recalled as I made my way along Effra Road last Saturday for the opening of the new temporary church which has been erected on the site of the former building which was a victim of the London "blitz".

Already, these pages have recorded the stirring story of this congregation's fidelity amid many difficulties and disappointments. How Unitarian men and women everywhere admired what this small band of men and women have achieved, was revealed at the inaugural service.

Visitors came from places as far distant as Southend, Lewes and Guildford, and from most of the London congregations. It was a great day in Unitarian history.

As the chimes of the local municipal clock faded away at three o'clock, Miss Lillie Martineau, who was given the honour of unlocking the door, reminded us of the purpose for which we had come together. She told how she had worshipped with this congregation since she was five years old, how for just over a century the witness of faith had been upheld there, and how because she was the oldest member, she had been privileged to open the church.

Miss Martineau then received from the Church officials the key, and opened the building, declaring it dedicated to the worship of God and the service of man, open to all who wished to enter and who were in quest of a free religious faith. The assembled company then filed into the church led by Miss Martineau, the Church Committee, the Rev. E. G. Lee and Principal R. V. Holt. The latter conducted the service which followed.

The building can accommodate eighty persons. Its interior has been painted in white. Oak panelling rescued from the bombed church finds place in the porch and at rear of the red carpeted dais, these combine with the light oak communion table and pulpit, to give both dignity and beauty to a simple and attractive place of worship.

The dedication service opened with Gill's "We come unto our Father's God". Reading passages from both the Book of Kings and the prophet Haggai, Principal Holt reminded us how often there seemed an astonishing relevancy between happenings described in biblical pages and the present day. Solomon's temple was destroyed just as the building had been, which, for a hundred years, had stood on the site where this new church had been erected.

Similarly, Solomon's temple was replaced and Haggai had written "the glory of the latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts".

"Peace", said the speaker, "was that for which men everywhere were yearning and with it there was a keen urge for security. There could be no peace without until there was peace within. Similarly, with security."

St. Augustine had said, "thou hast made us for thyself and our hearts are restless until they find rest in thee".

This peace could only be if we surrendered ourselves to God. There was no other peace. This was the peace of this church, and of all churches.

A dedication prayer followed and then W. G. Tarrant's hymn "Come let us join with faithful souls" brought to a close a moving and beautiful service.

After a brief interval there followed the public meeting which was also addressed by Principal Holt and by Mr. R. H. Mottram, Rev. J. Kielty, the Rev. E. G. Lee and Sir Adrian Boult.

From the Chair, Mrs. Sydney Martineau recalled the long association of her family with this congregation, made mention of well-known families who had worshipped at Effra Road, and expressed deep thanks to the many friends who had helped in the preparations for this historic day.

Mr. R. H. Mottram, the novelist, was the first speaker. He told how his ancestors had worshipped at the Octagon Chapel, Norwich, for three hundred years, how he was happy to participate in the celebrations, and how he believed in the kind of Unitarianism represented there that day.

Mr. Mottram related how recently he had visited Newcastle with its lovely "pro-cathedral", Cambridge with its pleasing old meeting house which might well belong to New England, and Yarmouth which had also recently erected a temporary church building.

He congratulated those responsible for what had been done, expressed admiration for the tasteful furnishings of the Church, trusted that it might quickly be filled, and that a day would come when men would bless the day when this Church was reopened.

Principal Holt followed. He made mention of the contemporary interest in religion and in particular of the arguments that while church life had ceased to play its part, keen interest was shown in religious literature.

"It was not enough to read about religion", said the Principal with particular emphasis. There was a world of difference between being interested in religion and in being religious. Religion was an experience; and an experience to be shared in fellowship. Fellowship was life.

Continuing the speaker stressed the importance of the local group and of the rich contribution the local group had always made in Christian history. It could make a great contribution at this hour. If mankind did go down in this generation it would be because of dogmatism and intolerance.

Next came the Rev. John Kielty with greetings from the General Assembly. Recalling the recent appeal fund, Mr. Kielty told how they were surprised at the high target Brixton fixed, and how it not only reached it, but went beyond it.

"Into this new building", said the G.A.'s new General Secretary, "there has gone a lot of love, and a lot of money". It was because they had been so well blended together that Unitarians everywhere were proud of what Brixton had achieved.

It was his hope that in the next few years London would see not only new buildings on other bombed sites, but new buildings for new causes, too.

"Unitarianism", he declared "would not be dead while men and women were ready to care enough to make it live."

Interesting coincidences in his life were recalled next by Rev. E. G. Lee. Eighteen years previously, when the new church premises were opened at Bolton, where he was then minister, Mrs. Sydney Martineau, then General Assembly President, presided.

Mr. Lee further mentioned how he and Mr. Albert Pound, the Brixton Secretary, both worshipped thirty years ago in Exeter. Now after all these years, because of their attachment to the life of the spirit, they had met again and worked together in this new Church. Mr. Pound was a great Secretary to whom they owed an immense debt. It was Mr. Lee's view that if an earlier generation of Unitarians could be present with them that day they would utter a note of exultation because of all these stirrings.

Finally, there was Sir Adrian Boult, who had hurried from an orchestral rehearsal so as to participate in the proceedings.

He expressed deep concern that there were seemingly so many people who were Unitarians and who did not know it, and that somehow we had not found the way of introducing them to our churches. Apologising, with a smile, for using professional jargon, Sir Adrian said he was glad, though, on this opening day that there was a "crowded house" which showed "good business" was being done. He paid tribute to all the loving care and devotion which inevitably had gone to the task of building and equipping the new Church. And concluded by urging each person present to become a missionary for the Unitarian faith, with its reasonable and commonsense foundations.

So ended an eventful day for London Unitarianism. A day in which a small and loyal devoted band of workers saw the reward of all their labours. A day in which it was brought home vividly to us all that there was indeed much truth in Ezra's words " and since that time, even until now, hath it been in building, and yet it is not finished".

Ruined church buildings may be seen in our midst. Some may not be built anew. Builders who dream of spires may have to be content with lesser things. The vital thing is that our visions stir us on and the Church continues to live and inspire the hearts and minds of men.

"OUR VERY OWN"

From a Church Calendar

"The Inquirer".—We once more draw readers' attention to this very important weekly organ of our movement . . . We all take daily papers, and without them it would be impossible to hold conversation on men and affairs, but is it not fitting that we should also read something completely different from the distortions and machinations of the daily Press? Our own—our very own—weekly journal sets out to serve its readers on the highest possible level of thought without becoming too academic or intellectual for the average man. We should all take spiritual and mental nourishment at times. THE INQUIRER is good and sound nourishment and only costs 3d. a week.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—The arguments put forward by some of your correspondents, pointing out the advantages of Oxford as the site of the College, would be more cogent if the question now being debated were that of removing the College to Oxford from some other place for the first time. Much is made of the prestige enjoyed by the College due to its location in Oxford, and the influence exerted by it in consequence. But it is nearly sixty years since M.N.C. was removed to Oxford. Has that prestige been enjoyed, or is it now enjoyed? Is that influence in fact exerted? The answer seems to me to be indicated, in part, by the fact that more students go to Manchester than to Oxford, presumably because they can find what they need in the College in Manchester and its contingent opportunities. After all, the two colleges are intended to train ministers; and if that is done more effectively by combining the two colleges, as proposed by the Majority Report of the Trustees of M.C.O. then by all means proceed with that plan.

If I could attend the Trustees' Meeting I should vote without hesitation for the Majority Report. Yours,

R. Travers Herford.

SIR,—Some of us cannot understand why a discussion of the affairs of "our" college in Oxford is allowable in THE INQUIRER when it was flatly prohibited a few years ago in our General Assembly.

But, since it is now being spoken of, this also should be clearly said. If the continuation of the two colleges is going to mean more appeals, such as we have recently had from U.C.M. for tens of thousands of pounds from our congregations then we are going to break the spirit of our ministry and our congregations.

Ministers with something less or more than £300 a year and families to rear, and congregations of some 50 souls with ageing property to keep up, cannot face the chronic strain of raising big sums to send over the horizon. If the Trustees of M.C.O. are to attend to representations from outsiders the point of view of the hard-pressed front-line congregation should also be remembered. As for the ministers, a realistic campaign for raising their wages might very well do more for the prestige and future of our denomination than vague allusions to the cultural benefits of residence in Oxford.—Yours,

Wallace Tavener.

Edinburgh.

SIR,—We, the undersigned officers of the Women's League, wish to express the deep concern we feel and which we believe will be shared by very many of your readers at the proposed disposal of the buildings of M.C.O.

If the College is not needed it does not therefore follow that the premises are useless to our denomination. Oxford in general, and these buildings in particular, constitute an ideal centre for conferences, and have been so used for years past, by the Sunday School Association, Lay Preachers, Women's League, I.A.R.F., and others who would feel their loss as a serious deprivation.

If no longer occupied by the College they could be used throughout the year and not only in vacation, being let, of course, to other bodies besides our own.

Rooms in the residential quarters might well be let as a permanent home to retired ministers and other members of our community, who under present conditions are finding such accommodation more and more difficult to obtain. This would justify a permanent domestic staff, and simplify the general maintenance of the Conference Centre, and also of the Chapel Services.

May we hope that the Trustees will seriously consider some such scheme as this before any final step is taken.—Yours,

G. Sokell (Pres.)
J. M. W. Baily (Treas.)
M. Stevenson (Sec.)

POINTS FROM LETTERS

IT is very true that Unitarianism is far stronger in the north than in the south. Surely that is an argument, not for abandoning the college in the south, but for maintaining and strengthening it? At a time when orthodoxy is showing a very reactionary tendency and making a big bid for more power, it would be disastrous for Liberal Christians to surrender their outpost in Oxford—that citadel of orthodoxy. If M.C.O. goes, there will be great rejoicing in the ranks of the orthodox; while, for us, it would mean a defeat. No: it is our duty to remain in Oxford and for the College Committee to reorganize and become more efficient.

Evesham. *K. Gill Smith.*

Regarding the matter from the practical side, I understand that the sale is really quite unnecessary as there is no reason to doubt that the temporary deficit will right itself very shortly and, if at any future time, it should become necessary to sell the College, it would be worth as much, and probably more, than at the present time, but it is the students and their future congregations that should be mainly considered.

To the students, the advantages of Oxford over industrial centres are overwhelming—the beauty of architecture, art and scenery, genial companionship and opportunity of contact with people of culture and charm, and perhaps most of all the spirit of quiet contentment and harmony which pervades the whole place and which it is such a joy to recall later on, when the storm and stress of life has to be faced.

As regards the congregations whom the students will eventually serve—do they want their ministers to be purely academic? Surely the charm of life at Oxford will sink deep into the students' souls and stimulate imagination, breadth of vision and appreciation of the beautiful, and will thus enable them to give far more to their congregations than if they had studied only in an industrial centre. From every point of view this sale appears to be most undesirable. Manchester College, Oxford, is the precious heritage of all who believe that true Religion derives its inspiration from Truth allied to the consciousness of Beauty.

Chesterfield. *E. D. Swanwick, M.A., Oxon.*

Another reason for which Manchester College, Oxford, was established was "to provide opportunity for study and research in Religion, Theology, Ethics and Sociology in an atmosphere of reverent freedom, unbiased by doctrinal or creedal bonds". In the fields of study mentioned Unitarians were once among the leading pioneers. This is no longer true. Yet if our movement is to play any part at all in moulding the thought-patterns of the future it is essential that a real effort should be made to work out, on the basis of our principles, an answer to the challenge of contending faiths in the world to-day.

There can be little opportunity for the work which this entails during a theological course which must to a large extent follow the conventional pattern, or in odd moments during a busy ministry. In Manchester College, Oxford, we have an institution which is admirably suited, both by location and by constitution for such work. It could attract from this country and from abroad both Unitarians and people who share our outlook but not our denominational name. We cannot afford to neglect the contribution they could make to our living and developing faith. The international connections of Manchester College are well-known; last year a new experiment in strengthening those connections was made by the inauguration of an International School which was to become a permanent feature of the life of the college.

Oxford. *Austin P. Hewett.*

PSYCHICAL RESEARCH

SIR,—When reading the article on "Psychical Research", by Herbert Crabtree in the issue of June 4, I was very much heartened to know that there were many others who realised the possibility and usefulness of approaching the consideration of the Immaterial World in a level-headed manner. Unfortunately there is so much superstition and charlatanism practised on the credulous that the hidden spiritual aspect of these matters is usually lost sight of.

All the investigators mentioned are doing excellent work, they approach the matter in a truly scientific attitude. However, these methods being material will only produce material results, and however correct and enlightening they may be their progress is definitely limited to demonstrating the existence of the Immaterial World. To understand the inner being of the Spiritual World so that it may be made use of in everyday life, spiritual (not spiritualistic) methods must be used. For instance, uncontrolled imagination becomes superstition, but properly controlled imagination gives "Intuition" which is something quite different to what is sometimes called a Hunch, or Presentiment. This is not the time to enlarge on these matters, but, given certain conditions, of which sincerity and unselfishness of purpose coupled with an earnest desire to understand the Truth, are three, it is most astonishing what revelations

of the Immaterial World become available. These are taking place, and influencing our every action, in the work-a-day world all around us, giving purpose and a goal to that which otherwise is a chaotic treadmill of futility.

May we please have further articles written in the same well balanced manner as the one referred to above.—Yours, *P. Verance.*

OXFORD HIGH SCHOOL DISPUTE

SIR,—I am glad to say that the long-standing dispute regarding denominational teaching in Oxford High School is at last to be settled in a satisfactory way. As far back as last October I pointed out on behalf of the National Education Association, that the City of Oxford Education Committee had exceeded its powers in setting aside rooms in the High School for the giving of distinctive Anglican teaching to certain pupils.

As the Oxford City Education Committee adhered to its policy, despite the protests of some of its members, I brought the matter to the notice of the Minister of Education. Local representations were also made to the Ministry supported by vigorous protests from the Free Church Federal Council against the illegal action taken by the L.E.A.

At last I am assured by the Minister that he has received a final reply from the authority that the arrangement is to be brought to an end, and that other arrangements will be made.

The case is of special importance because the action taken by the City of Oxford Education Committee was an infringement of the Cowper-Temple principle, and, if allowed to pass, a most undesirable precedent might have been set up, and followed by other authorities.

It should, perhaps, be added that this irregular action was taken under the Proviso in Section 26 of the Education Act, 1944. That Proviso, however, is carefully defined, and is restricted to those rather rare cases where a secondary school is so remotely situated that arrangements for the withdrawal of pupils to other premises cannot conveniently be carried out.

In the case of Oxford High School there is an Anglican Church next door and two others close at hand—not to speak of other suitable premises. Under such conditions it was obvious that the Proviso could not be rightfully operated.

My Committee will be grateful to the Minister for thus securing a happy issue.—Yours, *Wilfrid J. Rowland.*

"THE LADY WITH A LAMP"

SIR,—We are contemplating a "Lady with a Lamp" window for Chowbent Chapel—a large window with room for appropriate detail in addition to the central figure.

After making many inquiries, we have not yet received any report of a full size Florence Nightingale window, and we would be glad to have information of any windows on the theme that may exist in our chapels, in other places of worship, or in civic buildings, nursing homes or hospitals.

It may be that at the present time some other congregation is considering a window of this kind for memorial purposes, and it would be extremely helpful to compare notes, ideas and designs.

Of course, the plaque in the Florence Nightingale Hospital, London, is well known and artistically suggestive.

Having heard that the head of Florence Nightingale is included in the "Noble Women" window in Liverpool Cathedral, a journey of inspection was made, only to discover that the window was badly damaged during the war and could not be seen by visitors.

Years ago, Florence Nightingale was a very popular and exalted heroine in U.S.A., and H. W. Longfellow's poem "Santa Filomena" was received with fervent enthusiasm.

In view of this, it is quite possible that more than one outstanding "Lady with a Lamp" window has been produced by American artists, with impressive effect.

Friends who have been to America and have recollections of such windows, would receive our appreciation, if they would kindly write.

It would be stimulating to have the comments of those who are interested, whether from the point of view of symbolism or realism.

—Yours, *E. Glyn-Evans.*
Harrison Parsonage,
Atherton.

THE INQUIRER

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NEWS REVIEW

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION

THE Joint Spring Conference of the Association and the District Women's League was held at Stockton on May 24, when representative parties from six churches made an assembly which comfortably filled the building for the Service and required two sittings for tea, which was provided by the ladies of the local congregation.

The Devotional Service was conducted by the Rev. R. I. Pritchard (Middlesbrough) who, in a thoughtful address, indicated the interconnection between the active and the contemplative elements in religious life, both being necessary, the one for work and the other for refreshment. Dr. Lillie Johnson (South Shields) presided at the subsequent meeting. Mrs. George Nicholson (Newcastle), speaking on "Liberty as a quality of the spirit", said that freedom appeared to be absent from the purely material world in which such an article as a table was strictly limited by such features as its shape and size, which were necessary for its use as a table. Liberty was to be seen as a positive quality of the mind and spirit and it was a mistake to over-stress, as was commonly done, the negative aspect of freedom *from* something. It should always be freedom *for* something, the fruit of constructive thinking. This consideration inclined her to invert the pyramid, mentioned by Dr. Tarrant in her Essex Hall Lecture, with the Good as its apex. Her own pyramid expanded upwards from a bottom point of material fact into ever-widening areas as the higher ranges of mind and spirit were attained. In the end she found herself forced to admit that she could not find words to describe goodness, truth and beauty, while recognising them as real and the proper objects of devotion and service. Her first approach to Unitarianism had been on its rationalist side and it was only recently that she had begun to appreciate its mystical aspect, which was leading her to an understanding of the text (2 Cor. III, 17) "Where the spirit of the Lord is, there is liberty."

In discussion, the Rev. W. J. Carter (Carlisle) paid tribute to the high quality of Mrs. Nicholson's address and said that he was attracted by the thought, derived from Continental existentialism as he understood it, that the commitments we accepted during life both restricted the field of liberty that was open to us and increased our ability to exercise it within the chosen field. What we should seek was the liberty of a fully-committed adult.

"NEW REFORMATION" WANTED IN CHURCH

AT a Special Meeting arranged by the Lewisham Unitarian Church, on Sunday, May 29, members and visitors heard an inspiring and spirited address by a young Swiss Minister, the Rev. Henry Babel, whose subject was "Liberal Christianity in Geneva".

The modern world is a technological world and not a mythological one, said M. Babel. A new reformation is wanted to disperse outworn ideas and creeds and to give freedom to religion to seek new truths from God.

The Church of Geneva, in which he was Minister, had no compulsory creed and thus he, a Liberal Christian, or as he would be known in this country, a Unitarian, was in intimate and friendly contact all the time with orthodoxy. In England it was different. We had our separate Unitarian movement and this was remote from the main Church of England. Men like Dr. Barnes who were trying to bring new ideas into the established church here had a very difficult task.

The great need in the world to-day, M. Babel continued, was for men of spiritual insight who were also men of action. Many intellectuals were following Karl Barth, but Karl Barth had a totally wrong conception of God. The new conception of God must be of a God, who at the centre of our religion yet exists in all of us and in all nature. God's spirit is a reality within the world, for if not within the world it is nothing.

After discussion and questions the meeting closed with a hearty vote of thanks to M. Babel and best wishes to him as he is shortly returning home to Switzerland.

Lewisham Unitarian Church meet regularly on Sundays at 11 a.m. at 358 Lewisham High Street. Visitors always welcomed.

Western Ministers' Conference.—This was held at "Penscot", in Somerset, on May 30—June 2. There were present 13 men and 4 women, two of the women being ministers and two of them ministers' wives. Six subjects of importance to Unitarian ministers (God, Prayer, Finance, Organisation, Truthfulness and Public Speaking) were dealt with in Conference. The series was opened by J. Tyssul Davis and closed by C. W. Townsend. Arnold Thomas presided over the Brains Trust. The new Warden (Kenneth F. Hobbs) and his staff are to be congratulated on their contribution to a very happy mid-week, the "best ever". *C.G.T.*

Birmingham District Women's League.—The Spring Meeting of the B.D.W.L. was held on Saturday, May 7, at the Great Meeting House, Coventry. The Rev. L. Preston conducted the Service and her address on Friendship was much appreciated. The Coventry members served tea, after which came the Business Meeting, including reports of the M.C.U. and G.A. Meetings. Arrangements were made for a Joint Rally with the S.E. Wales District at Gloucester on June 25. Sixty members attended.

North-East Lancashire District Women's League.—Some 60 members met at Colne, on Saturday, May 14, for the Spring Meeting.

Mrs. M. Bonner conducted the Afternoon Service in the church, and in her splendid address took for her text the words of Job, "can that which is unsavoury be eaten without salt, or is there any taste in the white of an egg". Mrs. Bonner reminded us how insipid our daily food can be without the addition of salt, and went on to point out how dull and unsavoury our daily lives can be without the seasoning of kindly words and deeds, graciousness and sympathy. The beautiful organ voluntarily played by Mrs. Irving, also of Colne, was a joy to listen to.

The Evening Meeting was presided over by Miss Bertha Newell, of Todmorden. A lively and interesting report of the General Assembly meetings was given by Mrs. Webster, of Accrington.

It is customary at the quarterly meetings for each branch to respond to the roll call with a hymn, a poem or a few lines of

prose. This innovation has revealed some unexpected talent possessed by various members of all ages. The "responses" on this occasion reached their usual high level.

Liverpool District Women's League.—The Spring Meeting of the Liverpool District League was held at West Kirby, on Tuesday, May 10, 1949. One-hundred-and-twenty members representing 15 branches attended.

A perfect spring day combined with the lovely spring flowers beautifully arranged in the church formed a lovely setting for the Service which was conducted by Mrs. Parker (West Kirby Secretary), who gave a well thought out address on "Friendship". All the hymns sung, including the vesper "Peace Perfect Peace", were written by the late Rev. H. W. Hawkes, a past Minister of West Kirby Church.

After tea, reports of the General Assembly Meetings at Newcastle were given by members who had been present at these meetings.

Mrs. Knowles, of Warrington, spoke on "The Women's League Meeting", telling of the greetings sent by 22,000 members of the American Women's Alliance, and of Miss Helen Robert's coming visit to England.

We heard with regret that Mrs. Helen Wise (whom we all feel we know so well through the splendid Christmas and Easter messages we have received) is ill and has been compelled to give up her work for the present.

Mrs. Redfern gave her impression of the Business Meeting. She paid tribute to Newcastle Church for their fine achievement in carrying through all the arrangements for the Assembly Meetings, as this is usually undertaken by a group of churches and not by one individual church. She paid tribute to Dr. Rowe and said that the whole feeling of the meeting was that one had been in touch with very fine persons of religious faith and divinely inspired people.

Rev. Ada Tonkin, in conclusion, said she would just pin-point a few outstanding items from the meeting. She felt a sense of challenge and inspiration, particularly from the very fine address given by the Rev. L. Redfern at the public meeting. The Conference on Friday was a fitting climax and Mrs. Tonkin commended to members the suggestion of Rev. S. Price that we had succeeded in our £100,000 appeal, now we wanted 100,000 souls. Rev. Basil Viney's address she described as an inspiration to our minds and spirits, one came away from the meeting with a note of encouragement.

Australia.—On Sunday, June 12, 1949, the Rev. Colin Gibson, B.A., has taken the ministry of the Unitarian Christian Church, Wakefield Street, Adelaide, South Australia. The church has been without a minister for nearly a year following the death of the Rev. Allan Brown, who was killed in a road accident.

The Rev. Gibson was educated at Melbourne Grammar School and is a graduate of the Melbourne University. Later he went to Manchester College, Oxford, to study for the Unitarian Ministry. He was stationed at Mexborough, Yorkshire and Buxton, Derbyshire, before returning to Australia to take the ministry of the Unitarian Church, Sydney, in 1945. *J. R. H.*

Doncaster.—In a flower-bedecked church, and in the presence of a congregation of 218, on Sunday, May 8, Wendy Barrett was crowned May Queen by the Minister, who presented a Golden Treasury of the Bible to the retiring Queen, Betty Johnson. Wearing a gold crown and a blue headdress, Wendy and Betty, accompanied by their attendants walked in stately and dignified procession around the church. The Rev. G. W. Parkinson preached on "The Responsibilities of Leadership". With its colour and pageantry it was a very beautiful Service.

Sunday School Anniversary Services on May 22 enjoyed congregations totalling altogether 400 for the day. They were conducted by the Rev. Graham Short, B.A., of Great Hucklow, who delighted the children with stories told in his own inimitable way. At the Afternoon Service, Mrs. N. Trengove, the school Secretary, who trained and conducted the singing of the scholars, was presented by the Rev. G. W. Parkinson with the Sunday School Association Long Service Medal accompanied by a letter of good wishes and congratulation on her 25 years loyal service from the R.E.D. Secretary, the Rev. H. H. Cheetham.

Glossop.—The local Press have given considerable publicity to the life and work of the Glossop Organist, Mr. J. Crowther, F.R.C.O., L.T.C.L., who has just entered upon his 40th year as Organist and Choirmaster of the Fitzalan Street Church. A convert to Unitarianism from Anglicanism he is now a Trustee of the Church. Until 1944 he had never missed a Sunday Service or a Choir practice. He has given frequent recitals in Manchester and has adjudicated at many musical festivals in different parts of the country. Most of the Organists of the district have been trained by him, and music has always been a full-time job with him.

The Rev. H G. Woodford, has been re-elected as Secretary of the Glossop and District Free Church Council which comprises 22 churches in the district.

Wigan: Park Lane.—It was discovered at the Annual Meeting that, owing to increased costs of maintenance, the Chapel Balance Sheet showed a deficit of nearly £50. The members decided therefore to have a Gift Day on April 9 and invited the Minister, the Rev. Albert Smith, to sit in the Chapel vestibule to receive the gifts of members and friends. The response was most encouraging and the required sum was subscribed.

Yet another unusual event occurred on May 14 when the branch of the Women's League suitably celebrated its coming of age, being joined in its celebrations by representatives from other branches in the district and from similar organisations attached to the local churches. A splendidly attended Service set the tone. Tea followed, after which 21 candles were lit on the three-tier birthday cake, cut immediately afterwards by Mrs. N. Wright, the oldest member of the branch and a real devoted stalwart of the Chapel who, in spite of advancing years, is ever in her place if at all possible. In a few well chosen words Mrs. Wright declared how great a joy it was to her to take a part that day.

On Sunday, May 22, Chapel Trustees' Sunday was observed for the first time, to become in future an annual feature of the Chapel calendar. The Trustees were present in a body at the Evening Service, conducted by the Rev. G. D. Foote, of Stand, the collections being on behalf of Trustee Funds.

Rawtenstall.—The second Annual Crowning of the May Queen took place on Sunday, May 1, in the presence of a large congregation, the new Queen being Miss Audrey Norman. During the Service, which was conducted by the Minister, Mr. Wm. Millar, the newly-formed Children's Choir contributed two items. The School Anniversary took place on Sunday, May 15, when three Special Services were held. The Morning Service was arranged by the Minister and conducted by the children. The Afternoon and Evening Services were conducted by the Rev. R. W. Sorensen, of London. There were large attendances at all Services and the offerings for the day amounted to £170, an increase of £10 on last year.

Sheffield: Upper Chapel Sunday School.—The 138th Anniversary Services were conducted by the Rev. H. H. Cheetham, Secretary of the Sunday School Association, at Upper Chapel, on Sunday, May 8. At the Evening Service a large congregation witnessed the presentation of long service medals to three officers and teachers. Mr. Cheetham made the presentations on behalf of the Association.

Miss Mary L. Steers has 32 years service, devoted in various ways as teacher, pianist and Cub-master, and for 28 years was in charge of the 112th Sheffield group, being also Cub-master of the City Division. Recently, Miss Steers was awarded the Medal of Merit by the Chief Scout, Lord Rowallan.

Mr. Henry R. Bramley, M.A., who is Chairman of Trustees and Committee, had served the school for many years before resigning in 1909, and again taking office in 1922, has served continuously up to the present time as Treasurer.

Mr. Henry Johnson, who is also a Trustee of the Chapel, has devoted the last 31 years to the school in a variety of ways. Besides teaching, he has carried out the duties of Secretary for many years, and now continues as Treasurer of the Sunday School Sick and Savings Society.

This brings the total of Upper Chapel medallists to 11 during the past 20 years.

CALENDAR

SUNDAY, JUNE 19th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. W. A. JONES.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Supply.
AINSWORTH, Un. Chapel, Knowsley Rd., 3 and 6.30, Rev. J. G. DAVIES.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11, Liturgical Service, 6.30, Rev. W. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rt. Rev. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. ARTHUR LONG.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Mr. E. E. LLOYD.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON L. STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. CLARK.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. Dr. MEYER KLUEGEL.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. BENJAMIN GILL.
BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. J. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. F. MUNFORD.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. M. JOHNSON.
BRIDGWATER, Christ Church, Dampier St., 11, Rev. W. G. TOPPING, 6.30, Rev. J. W. DYER.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 6, Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GOSS.
BUXTON, Hartington Rd., 11, Mr. A. J. PILKINGTON, 6.30, Mr. G. F. STRANGE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTH.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.

CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10. 45 and 6.30, Mr. W. LLOYD.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House. Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. JOHN HINKINS.

DEAN ROW, Church Anniversary, 10.45, Rev. F. COTTIER, STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilson Street Chapel, 11 and 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, M.r. J. REECE WALKER.
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. S. B. SHEPHERD, 6.30, Mrs. G. S. WHITBY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 2.30 and 6.39, Rev. F. COTTIER.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30. Closed until June 26th.
GUILDFORD, Ward Street Church, 11.15, Mrs. S. PUDLES.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. ERNEST LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30. Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. E. G. GREEN.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, ——.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11, Mr. A. J. HANDLEY, 6.30, Mrs. NIGHTINGALE.
KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45, and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. BUXTON BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Mr. J. FORMAN.
LIVERPOOL, Ancient Ch. of Toxteth, 11, Dr. E. W. KUEBLER, 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11 and 6.30, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8., 11 and 3.30, Rev. JOHN BALLANTYNE, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. C. KENWAY.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Ilford, High Rd., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HOSKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. G. E. O'DELL.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. NOEL JAMES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. M. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. June 19th, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. JOHN BALLANTYNE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. CHAS. BARTLETT.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. WILL HAYES.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 2.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W HILL-WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30. Rev. H. G. WOODFORD.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. W. H. POSTLETHWAITE.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Student, U/C., Manchester.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.45 and 6.30, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Church, Colegate, 11, Dr. R. F. RATTRAY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, No Services.
OXFORD, Manchester College Chapel, 11.30, Rev. ALFRED HALL.

PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 3 and 6.30, Rev. R. W. DAVIDSON.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BURTT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Rev. E. D. DAVIES, 6, Rev. ALBERT SMITH.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30. Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. G. STANLEY WHITBY.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. T. D. EVANS.
SHEFFIELD (Attercliffe), 6.30, Dr. F. T. WOOD.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. A. KENNEDY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. BISSON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Rev. MAGNUS RATTER.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Rev. ADA TONKIN.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30. Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.

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Chairman: Rev. J. HARRY SMITH.

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DEATH

JEPHCOTT.—On May 31, after a short illness, Henry Ernest, aged 63, of "The Dingle", Birches Barn Avenue, Wolverhampton, beloved husband of Marion Dora.

SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINEY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary Street Church, 11 and 6.30 Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30. Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, ——.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WAREHAM, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. J. B. TOSKIN.
WARWICK, High Street Church, 6.30, Miss M. K. GARRY.
WEST BROMWICH, Lodge Road Church, 11 and 6.30, Mrs. MEYER KLUBERT.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KENDALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.

ILFORD UNITARIAN CHRISTIAN CHURCH

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It was badly damaged by enemy action in the early morning of March 12, 1943.

The proceedings are as follows:—

3.00 p.m. Assembly—Photographer present.
3.30 p.m. Service of Dedication, conducted by the Rev. G. J. G. Grieve, B.A.
5.00 p.m. Light Refreshments, to be followed by a Public Meeting.
6.00 p.m. Public Meeting.

Chairman:

MR. H. H. SNOW (Deputy-Chairman Ilford Committee)

Speakers:

The Rev. E. G. LEE, Editor of THE INQUIRER; the Rev. G. E. HALE (Hampstead); the Rev. ARTHUR LONG (Stamford Street); Mr. J. REECE WALKER, (Newington Green); etc.

L.D.P.A. SUMMER MEETING

HORSHAM—Saturday, June 25

3.30 p.m. Service by J. Reece Walker

Meeting addressed by A. Victor Fox, B.A.

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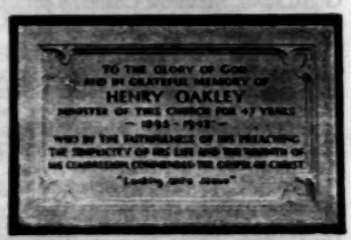

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THE ANNUAL MEETING of the WIDOW'S FUND (of the Three Denominations) will be held at the MEMORIAL HALL, Farringdon Street, London, E.C.4, on Tuesday July 5, at 2.30 p.m.

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THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, June 18th, 1949.